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EDITOR'S NOTES.

HAVE WE MISREPRESENTED ORTHODOXY?

THE "Congregationalist" of July 23, in an extended notice of an article of ours on the "Position and Policy of the American Unitarian Association," refers to an incidental allusion, made in that article, to certain doctrines, which are there called "horrible," and which we said were still held by some members of the Orthodox Church.

Denying our assertion, the "Congregationalist" proceeds to say, "We are loath to believe, that the power of prejudice can be so great over 'liberal' minds; but we begin almost to despair of ever seeing a thoroughly candid, just, and honorable statement of Orthodox belief from a Unitarian pen."

We also received a private letter from an esteemed Orthodox minister, making a similar protest. And after we had made, in reply, a general explanation of our meaning, he writes again, courteously challenging us to prove our assertion. He says, "I have never met with a single minister of our denomination, of whose belief

when correctly interpreted, the representation made by you would be other than a caricature. Nor have I ever read in any book published by a Congregational minister, any doctrines resembling those;" and adds, "I have confidence, that, should you find yourself mistaken as to the facts, you would have the candor to recall the words, as I trust I may have the candor, if they are shown to exist, to acknowledge the same."

We desire to make a public reply to these strictures, because, if there is any thing that we try to avoid, it is unfairness in our representations of other denominations; and we thank our brother for the confidence expressed, that, if we find ourselves mistaken, we shall recall our words. It would pain us to know that we had been guilty of the very thing which we so often complain of in others when they treat of our own denomination.

The words objected to are on page 202 of the June number of this Journal, or page 12 of the pamphlet in which the article afterwards appeared, where we say, "Take, for example, that great denomination to which Beecher and so many other earnest, liberal, Christian men belong. You will find in it some who hold the most horrible doctrines that can well be conceived: some who believe and preach that infants, if they die without having performed on them an outward rite, of which they can have no consciousness at all, are doomed to the infinite wrath of God; that the great heathen world, for not believing in Christ, of whom they have had no possible chance to hear, are utterly and inevitably lost; and that while this is the doom, even of those among them who in holiness of character may have exemplified every virtue, yet if one of them, ever so depraved, should happen, through some stray missionary, to hear of Christ, and be influenced to utter in his last moments the words, 'I believe in

Jesus,' that man will go to Abraham's bosom, and there, with all the blest, will find much of his delight through all eternity in witnessing the agonies of those other ones in hell!"

We confess, that this paragraph was written in haste and in the heat of argument, and we were ourselves a little startled by its boldness when our attention was called calmly and critically to it by our correspondent. Probably if we had written it again, we should have phrased it differently. We have no right, however, to shield ourselves by any such excuse, and are going to meet the matter squarely upon the very language which we used.

Before attempting to answer the charges of misrepresentation, however, we wish to recall the exact use which we made of the assertion in the article referred to. It was made in the way of illustration. We were attempting to show, that it is unreasonable to cull out extreme utterances of persons connected with the Unitarian denomination, and, holding them up, to say, "That is Unitarianism;" and that it is not reasonable either for Unitarians, because of the presence in their fellowship of persons holding these extreme views, to feel unduly alarmed, or to withhold their help from denominational activities.

We said, that there was no sect, that, if judged in this way, would not give similar occasion to blame and to alarm. And we instanced, in the manner as quoted, the great Orthodox denomination. It will thus be plain that we did not charge the doctrines characterized as "horrible" upon the Orthodox denomination as a whole. On the contrary, *the very point of the illustration lay in the assumption that the denomination as a whole renounced them.* We only affirmed that *individuals belonging to the denomination* held and taught them. And this we supposed that no one would deny. We ask attention to

this, that it may do away with any impression which may have been received, — though we can hardly see how, — that we had done the very thing which it was the object of the article to condemn.

We would gladly let the matter rest here; but even after this explanation our Orthodox brother challenges us to make good our assertion. It is an unwelcome task; for we like to note our points of agreement with other Christian sects, which seem to us to multiply every day, far better than to pick out the differences which time and growing knowledge are constantly making less. So distasteful is it, that we would over and over again repeat that we do not mean to charge these things on the denomination as a whole.

Do any individuals, then, among the Orthodox still hold and teach the doctrines which we characterized as "horrible"?

Our Orthodox brother declares, as we have said, that he has never met with a Congregational minister, or a book written by a Congregational minister, that taught doctrines resembling those; and he also says in his letter, "I do not go into the examination of the past, because your statement is made with reference to the present. I may say, indeed, that I have searched in the earlier literature of the churches whose belief we substantially represent, for instances which would bear out these charges; but have not found them there either."

We cannot but feel surprised at this statement, and for the purpose of enlightenment, and to show that our description is not all a fabrication, we will quote a few passages from the most prominent earlier Calvinistic divines.

The following is from President Edwards's sermon, entitled "Sinners in the hands of an angry God:"—

"The God who holds you over the pit of hell, much as one holds a spider or some loathsome insect over the fire, abhors you and is dreadfully provoked: you are ten thousand times so abominable in his eyes as the most hateful and venomous serpent in ours."

In his sermon "on the Punishment of the Wicked," he says, "God who will then undertake to deal with them, and will gird himself with might to execute wrath, will be their enemy, and will act the part of an enemy with a witness;" and he uses then the rhetoric of flames and torture in pages which are too long to quote, and whose cumulative horrors no abridgment could convey.

In another sermon he says, "The sight of hell-torments will exalt the happiness of the saints for ever. It will not only make them more sensible of the greatness and fulness of the grace of God in their happiness, but it will really make their happiness the greater, as it will make them more sensible of their own happiness: it will give them a more lively relish of it; it will make them prize it more, when they see others, who were of the same nature, and born under the same circumstances, plunged in such misery, and they so distinguished. Oh, it will make them sensible how happy they are!"

Edwards undertakes, in another sermon, to prove that this dealing with his children is in accordance with the exalted nature of God. "If it be an infinitely amiable thing in God that he shall have a supreme regard to himself, then it is an amiable thing that he should act as having a chief regard to himself." In this sentiment he is in accord with one of the prominent articles of the "Westminster Assembly's Confession," which says, "The rest of mankind [with the exception of the elect] God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy

as he pleaseth, *for the glory of his sovereign power over his creatures*, to pass by and to ordain them to dishonor and wrath for their sin, *to the praise of his glorious justice!*"

As showing the fact that some of the most "horrible" of the doctrines we described were familiarly known and widely accepted by the earlier Orthodox of New England, we may refer to that celebrated poem of Wigglesworth, entitled "The Day of Doom," which was so widely circulated in its time as to be almost as much read as the catechism, of which Cotton Mather said it "might perhaps find our children till the day itself arrives." It may be considered a fair reflex of the sentiment of that period. The poem has been republished in Boston within the last fifty years, and in New York within ten years. We quote it especially for its bearing on the doctrine of infant damnation.

First, according to a marginal note, "*Reprobate infants* plead for themselves:" —

"Then to the Bar all they drew near
Who died in infancy,
And never had or good or bad
Effected personally;
But from the womb unto the tomb
Were straightway carried
(Or at the last ere they transgressed),
Who thus began to plead: —

"'If, for our transgression
Or disobedience,
We here did stand at thy left hand,
Just were the recompense;
But Adam's guilt our souls hath spilt,
His fault is chargèd on us;
And that alone hath overthrown
And utterly undone us.

"'Not we, but he, ate of the tree
Whose fruit was interdicted;
Yet on us all of his sad fall
The punishment's inflicted;
How could we sin that had not been,
Or how is his sin our,
Without consent, which to prevent
We never had the power?'"

After more of this kind, another marginal says "their arguments are *taken off:*" —

"Then answerèd the Judge most dread,
'God doth such doom forbid,
That men should die eternally
For what they never did.
But what you call old Adam's fall,
And only his trespass,
You call amiss to call it his, —
Both his and yours it was.

"'He was designed, of all mankind,
To be a public head,
A common root, whence all should shoot,
And stood in all their stead:
He stood and fell, did ill or well,
Not for himself alone,
But for you all, who now his fall
And trespass would disown.
. . . . . .

"'I may deny you once to try,
Or grace to you to tender,
Though he finds grace before my face
Who was the chief offender:
Else should my grace cease to be grace,
For it should not be free,
If to release whom I should please
I have not liberty.

"'If upon one what's due to none
I frankly shall bestow,
And on the rest shall not think best
Compassion's skirts to throw,
Whom injure I? Will you envy
And grudge at others' weal,
Or me accuse, who do refuse
Yourselves to help and heal?

"'You sinners are, and such a share
As sinners may expect;
Such you shall have, for I do save
None but my own elect.
Yet to compare your sin with their
Who lived a longer time,
I do confess yours is much less
Though every sin's a crime.'"

We could quote without limit from widely read and valued standard books of early Orthodox New-England theology to prove that doctrines like these were taught and received. We should not, however, have referred to them even at this length, but for the statement of our brother's letter; and would again repeat that we no more hold modern Orthodoxy responsible for them than we hold the present generation of men responsible for Adam's fall. And yet incidentally these facts do bear upon the question at issue; namely, whether *any individuals* among the Orthodox of to-day still hold such doctrines. And it is thus: —

These works of President Edwards, and the others who agreed with him, are still standard books of theology in ministers' libraries, and of religious reading in many Orthodox homes. We have frequently been where these cherished volumes, handed down from former generations, constitute the prominent part of the reading in the house. Now, this being so, can any reasonable man

be made to believe that there is now no one individual, who, trained in such a literature, and associating these views with all that is deepest in his religious experience and convictions, which all owe so much to the great inspiration of other portions of those remarkable volumes, — can one believe that there is *no one individual* (for that is the point) who has not found all this utterly obliterated, and who is still somewhat under the influence of such "horrible" beliefs?

But we need not depend on such mere inference. We have made a little inquiry, and though our opportunity for hearing Orthodox preaching has been small, and though utterances are so slippery that it is hard to verify them even when a hearer tries to represent the language just as he understood it, we have nevertheless found no difficulty in discovering more confirmation than we could wish of the statement we had made.

In regard to the particular doctrine of infant damnation which was specified, we are happy to own, that, while several instances have been reported to us of persons who defended it thirty or forty years ago, we have found only one well-authenticated instance of a living Orthodox (Congregational)* minister who openly main-

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* We may here say that among the Presbyterians — though as a denomination they are also wholly opposed to the doctrine — we have found very many instances of the open defence of it. This is one as reported to us by a clergyman who was engaged in the Christian Commission during the war. He says, "In April and May at our station near Nashville we received a large number of the 'United Presbyterian' (I believe that was the name of the paper). A few copies were distributed to the soldiers. The day of the distribution a man came to our tent and said, 'Do you mean to say that my baby has gone to hell?' 'What do you mean?' I answered. 'Just look here,' he said, and handed me one of the papers, pointing out an article headed, as well as I can remember, 'The Probable Damnation of the Infants of Unbeliev-

tains it. This one we have from a prominent Congregational minister. Having found this one, we gladly ceased to inquire, for one answered the purpose of the illustration for which we adduced it. We knew before that the denomination as a body had given it up.

Is it perverse in us to say, that, even if we had not chanced to find this one instance, we should hardly have been ready to disbelieve the assertion we had made (though of course we should have withdrawn it as an assertion). For we ask again, Is it probable that so clean a sweep has been made by the advancing theological sentiment of the last twenty-five or fifty years, that there is no one person still stranded in the old belief? The fact that it is so difficult to find instances of it, is of less weight against our assertion when we consider how few comparatively find it in their way to *preach in the pulpit* the doctrine of election, and other of those doctrines which yet, when questioned on them, the great majority of the denomination, we suppose, would declare cardinal features of their creed.

Let us dwell a little on this general evidence.

1. At the great meeting of the National Council of Congregational Churches in 1865, the carefully prepared declaration submitted by the Committee contained these words: "We do now profess our adherence to the above-named *Westminster* and *Savoy Confessions* for 'substance of doctrine.' We thus declare our acceptance of the system of truth *which is commonly known as Calvinism.*"

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ers.' I read the article and recollect that it clearly argued that it is not only possible, but probable, that the infants of unbelievers are damned. I begged the man's pardon. He was very much excited against us for circulating such papers, and was satisfied only when the whole invoice was burnt."

The words of the declaration were afterwards, as finally adopted, somewhat modified, and some circumlocution was employed; but inasmuch as our purpose is now not to see what is maintained by the denomination as a whole, but what may be held by individuals belonging to it, we call attention to this original draft, and to the record of the proceedings of the council, which shows how large a proportion were ready to vote for the resolution just as originally reported.

Now, what is the doctrine of the "Westminster Confession" upon this point, and what is the teaching of the "system of truth commonly known as Calvinism"?

Calvin writes (*Instit.* lib. iii. c. 23), "I ask again, how has it come to pass that the fall of Adam has involved so many nations, *with their infant children*, in eternal death, and this without remedy, but because such was the will of God?" He does not even question, but quietly assumes the fact; though he adds, with unwonted sensibility, "It is a horrible decree, I confess." "*Decretum quidem horribile fateor.*" Elsewhere he says, "And so even infants bring their damnation with them from their mothers' womb. Nay, their whole nature is, as it were, a seed of sin; so that it cannot be otherwise than odious and abominable to God" (*Instit.* lib. iv. c. 15, § 10). And again, indignant at being supposed to think differently, he says, "As if I denied that the whole race of Adam was by nature under a curse, so that even infants before being born to light are liable to eternal death."

Dr. Twiss, who was Prolocutor of the Westminster Assembly of Divines, says, "The condemnation of many infants to eternal death is the consequence of Adam's transgression solely" (*Twissii Vindiciæ*, &c. lib. i. p. 48).

That stanch Connecticut divine, Dr. Bellamy,* says, "Mankind were, by their fall, brought into a state of being infinitely worse than not to be. . . . Those who die in infancy may as justly be held under the law in the next world, as those that live may be in this. . . . So that, to a demonstration, God's thoughts of mercy towards a guilty, undone world did not in any measure take their rise from any notion that mankind had been hardly dealt with, or that it would be any thing like cruelty and unmercifulness, to damn the whole world for Adam's first sin."

The Westminster "Confession of Faith," which is *still used* in Orthodox Sunday schools, says (c. 10, pp. 3, 4), "Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when and where and how he pleaseth. So also are all other elect persons, who are incapable of being outwardly called by the ministry of the word. Others not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet they never truly come unto Christ, and therefore cannot be saved; much less can men not professing the Christian religion be saved in any other way whatsoever, be they ever so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may, is very pernicious and to be detested." (Non-elect infants and heathen, then, cannot be saved.)

* It gives more weight to this name to repeat that the edition of his works from which we quote, published in 1811, is prefaced by the strongest of recommendations signed by Jedediah Morse, D.D., of Charlestown, Edward D. Griffin, D.D., Professor in Andover College, Moses Stuart, Professor in Andover, Leonard Woods, Professor in Andover, and several other equally authoritative names.

In the Westminster Assembly's "Larger Catechism" we read, "Q. 60. Can they who have never heard the gospel, and so know not Jesus Christ, nor believe in him, be saved by their living according to the light of nature? A. They who, having never heard the gospel, know not Jesus Christ and believe not in him, cannot be saved, be they never so diligent to frame their lives according to the light of nature, or the laws of that religion which they profess; neither is there salvation in any other, but in Christ alone, who is the Saviour only of his body, the Church."

Professor Fisher ("New Englander," April, 1868) admits that, by any fair interpretation, the language of the Westminster Confession teaches the perdition of a portion of those who die in infancy.

This being so, we would submit the question whether it is reasonable to suppose that there was not one person in the assembly that passed the resolution, logical enough to intend by this declaration to avow his belief in the doctrines of which we are speaking.

2. Again, in the course of our inquiries upon this matter, we have been greatly impressed with the large number of books and pamphlets and published sermons by Orthodox Congregational ministers *refuting* the doctrine of infant damnation. We could hardly account for this, except on the supposition that the writers supposed that some within their fold held and avowed it.

3. Yet again, — and here we are about to ask a question which may at first seem irrelevant or impertinent, but which will, we are sure, be considered reasonable when its object is explained, — we desire not to lose sight of the use which we made of our reference to the Orthodox, in the previous article; and in what we are about to say, we are partly intent on enforcing again the point then

in view. Some had maintained that our Unitarian denomination must either consent to be characterized by the extreme utterances of individuals belonging to it, or else must turn these individuals out. Let us ask, therefore, in all sincerity, of the "Congregationalist," or our Orthodox brethren, whether if any one of their ministers, sound in every other repect, believed in infant damnation, or any of those other doctrines quoted from President Edwards, they would expel him from their fellowship? This question is the more pertinent, inasmuch as the practice of examination and ejection is by no means uncommon among them. In 1866, Rev. Mr. Walton, of Portland, was tried by a council of Congregational ministers, and though they declared in their vote that he was every way exemplary in his character, and more than ordinarily efficient and faithful as a minister, he was declared ineligible as a pastor of a Congregational Church, for reasons among which the chief was, that he expressed *some doubt* as to the endless duration of future punishment. We ask if he would have been thus sentenced, if, instead, he had been so Calvinistic as to say with John Calvin himself, that "infants bring their damnation with them from their mother's womb," or had, in any of the language quoted from the earlier divines, or in the very words we used in our article, professed the belief which we ventured to characterize as "horrible."

We submit that, unless it can honestly be said that a man would, because of such views, be likely to receive such dismission from an Orthodox Council, as Mr. Walton did in the instance referred to, then, even if we had found no case of a person now holding the opinions, our use of the illustration would have been entirely justifiable.

We have dwelt thus long on this doctrine of Infant

Damnation, because it is the only one among those expressly stated by us, in regard to which it seemed for a moment doubtful whether we had not been mistaken. As to the others which were specified, it is hard to cull from the multitude of proofs which were poured into our ear at almost every inquiry, showing that these doctrines (which we believe our correspondent and the large majority of the Orthodox denomination at the present day would reject as decidedly as ourselves) are still held and taught by ministers within their fellowship.

The utter and final damnation of the heathen world, except on condition of hearing about Jesus Christ, is so generally maintained that more than one Orthodox minister has declared to us his surprise that anybody disputed it; and we think it needless to bring proofs in way of its illustration. For the other features of belief portrayed in our article, we will submit a few out of a considerable mass of quotations which we have very readily collected.

The first is from Rev. Dr. Nehemiah Adams. It is a passage from a little book called "Agnes," — a book otherwise very charming, but marred, as we think, by such sentiment as this: The clergyman and his friend went to visit a condemned murderer in his cell; and after talking with him about "the great truth of the gospel, free and full remission of sins to every one who accepts and pleads Jesus Christ, the Lamb of God, as the sacrifice for sin," the criminal was moved to speak thus: "'Dr. D., I am such a sinner that nothing makes me feel safe only that God's own Son died for me. It's all the same as God. He was God. I can't puzzle it out, only I know he was God' — fumbling over his Testament, and reading John i. 1, — 'And the Word was God.' 'The fact is,' said he, 'I am afraid I sent Dick Ross to misery;

he was as wicked a sinner as I am, and that's as bad as can be; and now I ought to go there too; and I made up my mind to go and suffer, till you told me how God could save me, and Christ suffered what would have been the same as hell for me. Now you're sure, Doctor, that this is all so, I suppose? And this gentleman, does he think so too? . . . Oh, I wish I hadn't laughed at good folks so. But there! I'm to be saved. O poor Dick! he lived till morning, and they had a minister to him, and may be he's saved; if so how he'll shake hands and forgive me! *but if he isn't, must I be lost because he is? or hasn't Christ a right to pick out whom he's a mind to?*" . . . "He would have gone on," the chapter continues, "all night with his wonderful flow (!) of thought and words. I wished I could have had all the divinity students in the land in that cell and corridor to hear that dying man's lecture on the atonement."

We ask whether, after this, we can be said to have "caricatured" the belief held by some among the Orthodox. That man uttered no word to show that he was sorry in any other than the most utterly selfish way. He complacently considered that if the man he had murdered did go to hell in case the minister who was with him till morning did not elicit from him some pious talk, this need not interfere with his own chances of bliss. And yet the author regards it as so complete a fulfilment of his highest ideas of salvation that he would have liked for all the divinity students in the land to hear the dying man's lecture on the atonement!

Rev. Dr. Thompson of New York in his book, "Love and Penalty," lays down the following proposition, out of which he draws the conclusions which form his theology: "The high and sacred Fatherhood which the Gospel reveals is a *Fatherhood in Christ towards those who love him*,

and not a general Fatherhood of indiscriminate love and blessing for the race."

The American Tract Society publish, and if one goes to their rooms, he will see on the counter, among their freshest publications, "An Alarm to Unconverted Sinners," by Rev. Joseph Alleine. There are many pages in that book which it would be to the purpose to quote, but one passage will suffice. It is from pages 94–96 of the Tract Society's revised edition: —

"Know, therefore, that, while thou art unconverted, the infinite God is engaged against thee. . . .

"They that know what it is to have a God to go to, a God to live upon — they know a little what a fearful misery it is to be without God. . . .

"But thou art not only without God, but God is against thee. Oh, if God would but stand neuter, though he did not own nor help the poor sinner, his case were not so deeply miserable; though God should give up the poor creature to the will of his enemies, to do their worst with him; though he should deliver him over to the tormentors, that devils should tear and torture him to their utmost power and skill, yet this were not half so fearful. But God will set himself against the sinner; and, believe it, 'it is a fearful thing to fall into the hands of the living God.' There is no friend like him, no enemy like him. As much as heaven is above the earth, omnipotence above impotence, so much more terrible is it to fall into the hands of the living God, than into the paws of bears and lions, yea, furies or devils. God himself will be thy tormentor; thy destruction shall come from the presence of the Lord. . . .

"Sinner, I think this should go like a dagger to thy heart, to know that *God is thine enemy.* Oh, whither wilt thou go; where wilt thou shelter thee? There is no hope for thee, unless thou lay down thy weapons and sue out thy pardon, and get Christ to stand thy friend and make thy peace."

Now if we were to characterize such sentiment as that,

we should use no such mild word as "horrible." It is blasphemous.

We might fill our Journal with such extracts as these, but the multiplication of them is not necessary for the purpose we have in hand; and we have no desire needlessly to expose the things which perhaps the majority of the Orthodox denomination may regard as painfully as we.* We will therefore only refer again to points in the "Westminster Confession of Faith," which was recently so solemnly re-affirmed by the National Council, composed of representatives of the whole Orthodox body, and indorsed as "substantially embodying" the doctrines of that church to-day: —

"Chap. iii. § 3. By the decree of God, for the manifestation of his glory, some men and angels are predestined unto everlasting life; and others are foreordained to everlasting death.

"§ 5. Those of mankind that are predestinated unto life, God before the foundation of the world was laid, according to his eternal and immutable purpose and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works or perseverance in either of them, or any other thing in the creature, as conditions or causes moving them thereto.

"§ 6. The rest of mankind God was pleased, according to the unsearchable counsel of his own will . . . to pass by and to ordain them to dishonor and wrath for their sin.

"Chap. x. § 3. Others not elect, although they may be called

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* We had prepared a considerable array of extracts reported to us, from sermons delivered within the last four years, many of them even beyond what we have quoted in severity of doctrine. But we withhold them partly for reasons here given; and partly because, though we have verified them to our own satisfaction, yet there is always room for dispute in regard to reports of language used. We therefore hold them in reserve to be used in case further evidence is asked for.

by the ministry of the word, and may have some common operations of the Spirit, yet they never truly come to Christ, and therefore cannot be saved."

We know very well that it will be said that this Confession was indorsed for "substance" and subject to the interpretation any may put upon it. But is it not reasonable to suppose that there must be some who would hold its doctrines as they were held and taught by the fathers who framed the words, and as the words would naturally be interpreted; some who would read them as they were read by Horace Mann, and who would understand them to teach as he did when he was under their influence, "that a certain number of souls were to be for ever lost, and nothing — not powers nor principalities, nor man nor angel, nor Christ nor the Holy Spirit, nay, not God himself — could save them; for he had sworn, before time was, to get eternal glory out of their eternal torment. . . . The judgment had been made up and entered upon the eternal record, millions of years before we who were judged by it had been born; and there sat the Omnipotent upon his throne, with eyes and heart of stone to guard it;" and thus is it not likely that out of the interpretation there will come to some sensitive minds pictures of despair, that, as to Horace Mann, must hang like a terrible spell over their life?

Henry Ward Beecher says in the "Independent," Jan. 26, 1865, —

"I think that we have been educated to give back again to the gloom of nature that which had been wrested and redeemed from it by the illuminated victory of the Lord Jesus Christ. I speak for myself when I say, that that was the whole result of my education. I was brought up under the bondage of the law; although my father and my father's family were considered to be latitudinarian almost, as compared with others.

Father was very much advanced beyond the times in which he lived; and yet, the effect of my bringing up was to make me look upon death with dread and horror. There was no rescue for me that I could see, except on conditions of holiness and obedience; and these I was incompetent to comply with. I had a Christ that would take me, when I got to him; but there was no way for me to get to him. I was like a child on one side of a morass or river, on the other side of which was a man who cried out, 'Come to my cottage and here you will find food and warmth and shelter.' How to get across was the question. There was no St. Christopher to take me on his shoulder and carry me over the flood and set me down safely on the opposite shore. I think many are instructed so that to them there comes over the future the darkest uncertainty and gloom; and the feeling is, 'Yes, if our friends *are* saved, it is glorious; but how do I know that they are? Am I certain?' And the ten thousandth part of an uncertainty is a torment."

As we said when we alluded to this Confession before, even if we had produced no extracts to illustrate our assertion, we should have felt justified by simply quoting this "Westminster Confession," and asking if any reasonable person would not suppose that *some individuals* of those who so lately and so solemnly professed it, would interpret and preach its doctrines in the way we had alleged.

One thing more we are led to say in connection with this common subterfuge — for such we must call it — by which our moderate Orthodox brethren evade the reproach of the creeds they swear to, saying that they accept them "subject to their own interpretation."

This liberty of interpretation, when ingeniously exercised, is a very convenient thing. We have just seen an Evangelical tract defending certain points of doctrine, and among them that of total depravity. It begins by a definition of total depravity as follows: Our duty is to love God *supremely*. And whoever falls, in ever so small meas-

ure, short of loving God *supremely* is *totally depraved.** The writer then proceeds valiantly to support the doctrine of total depravity! By and by we shall have Jefferson Davis and his associates affirming that they always advocated perfect equality of rights for all; that when they insisted on the rule of the whites alone, it meant, as they defined it, "the rule of the whites and blacks, without distinction of color." We certainly, if this liberty is allowed, have no right to complain of a man who, in selling us a piece of shoddy, declares it is a genuine fabric of wool. He uses his right of interpretation, and only means that it looks like wool to those who are cheated by it.

In all that we said in our former article, and in all that we have said before in this, we have made no charge against the Orthodox denomination as a whole, but have expressly declared that it was no way responsible for these opinions which we declared were held by individual members of it. But this which we have now referred to does seem to us to lie as a grave cause of reproach against a very large class of those least amenable to the other charge; and with all seriousness we would urge them to consider it. Can they justify it to their conscience when they over and over affirm their belief in articles which with no fair interpretation can command their assent? Nothing in the moral condition of this country is so alarming at the present day as the fearful prevalence of dishonesty. We find it in trade, in politics, in social

* This is from a Tract entitled "Human Depravity Considered," published by the American Baptist Publication Society in Philadelphia. It is one among several tracts and sermons which have been sent to us since the publication of our former article, and apparently intended to instruct us that the Evangelical doctrines of to-day are not the doctrines of former days.

shams. Can we much wonder at it if, with the general consent of our ecclesiastical bodies, the most sacred act of religious confession is thus habitually a lie?

We have thus tried to reply to the challenge and the assertions which our previous article called forth. We have found no enjoyment in it; far rather would we dwell on those great common sentiments and instincts and purposes which link us and all Christian sects together and which make us as we strive together for truth and righteousness more nearly at one than in the tumult of our party antagonisms we are apt to believe. We will simply add, that, if in any article we may have occasion to write, we are led to misrepresent or do injustice to any other denomination, we wish to be frankly told of it. It will certainly be from ignorance, and not from design.

WORK ON BEHALF OF SEAMEN.

Six months ago our Executive Committee made an appropriation in aid of the Society in Tisbury, Mass., on condition that the pastor, for whose salary it was given, should devote a portion of his time to the sailors who frequent the harbor of Holmes' Hole, on which Tisbury lies.

Perhaps few of our readers know what an opportunity for such service exists there. The Vineyard Sound is a great highway of commerce. The keeper of the light-house counted in a single year 27,000 vessels passing through, and probably one-third as many more went by in the night. These vessels, when caught by adverse winds or signs of storm, seek shelter in the harbor of Holmes' Hole and at least 10,000 vessels enter there every year. Sometimes they are kept here, 200 or 300 at a time, for several days, or even weeks. Some of

them are coasting vessels, and their crews are men from Maine and the Provinces, half whose year is spent ashore, and who have homes and families there. Some of them are men whose home is on the sea, and who go from port to port all over the world, accustomed too often when ashore to find their only greeting from the dance-house and the grog-shop, but ready to receive good influences if offered, and to bear their seed with them over the world.

They lie here in the harbor with nothing to do, and nothing to relieve the tedium of the delay. As was said by many on the occasion we are going to describe, it is unaccountable that the opportunity for doing these men useful service should never have been thought of before, and very much care and thought has been given by the officers of the Association, since the opportunity was first suggested by our friends in Tisbury, to arranging plans for embracing it.

On the 27th of August, we with others were invited by our Missionary, Rev. D. W. Stevens, to go and see what he had done. We found on the bluff directly opposite the anchorage a conspicuous white cottage, with a handsome staff and flag, and with a sign along its front, "Sailors' Free Reading Room." This cottage, with its hospitable greeting, Mr. Stevens had by much energy purchased and fitted up, so as to be a marvel of neatness, and it was to the dedication of this that we had been called. The house, when the hour arrived, was well filled with citizens of Tisbury; the school-ship "Massachusetts," which had come for the occasion, fired a salute and manned the yards as the services began; and a happy two hours were spent in prayers and addresses by which the building was consecrated to its intended use.

The enterprise though wholly Unitarian in its inception, and so far in its support, is based on a thoroughly

liberal plan. The design is simply to afford to as many sailors as possible some intellectual and moral, and, incidentally, some religious, benefit. First of all every one of them who will land can see a large variety of the best newspapers of the country. Already the leading secular newspapers of Boston, New York, Philadelphia, and Baltimore have been secured, and religious newspapers of every denomination are welcomed as a gift. Those who have ever been a voyage at sea can fancy the eagerness with which men who have been long away and now are detained by storm when almost in sight of their haven, will welcome this freely offered opportunity. Besides the newspapers, Mr. Stevens has the beginning of a library, which we trust may be increased by generous contributions; and any thing that may be sent for the purpose to 26, Chauncy Street, will be at once forwarded to Mr. Stevens.

In addition to this opportunity for reading, Mr. Stevens proposes other things to make the place attractive and profitable. He means not only to have, when it is expedient, a Sunday service, but during the week, whenever a number of ships are in port, he means to give familiar lectures on astronomy, or on any other interesting topic that may be at once entertaining and instructive.

We hope this work will so commend itself that we shall have liberal contributions in the support of it.

AN EXPERIENCE.

BY MISS H. E. LUNT.

(*Published by request of the Essex-County Conference.*)

"The kingdom of God cometh not with observation."

WONDER and reverence are no strangers to a child's mind. Deep mysteries, awful terrors, wild delights, thrill the young heart: life and the world are to it what they were to men in the infancy of the race. But the child's sin and his repentance lie within a small compass. He disobeys his father, neglects some task set by his mother, or copies sums from a slate at school; and, beyond the fear of possible disgrace or punishment, he has an uneasy sense of a deeper meaning to the transgression. Still, to expect in him any clear apprehension of guilt, or to think of awakening in him any remorse on the score of natural depravity, is just as reasonable as to expect him, when he makes a trade in marbles, to vex himself with the problems of political economy.

I know that the facts of wrong-doing were no indifferent matters to me in childhood; and I am equally sure that a realization of want, that reached farther out than the lack of common good, was often present with me. Yet I could scarcely endure the direct appeals and pertinacious forcings of the subject of religion upon me, by anxious friends and Sunday-school teachers. I cannot to this day recall the prying into and attempted drawing out of my most secret thoughts, without experiencing the old shudder of disgust. There were times when, in view of the fearful risk of continuing as I was, I made inward vows of repentance and promises to seek salvation; but they were only in compliment to the theories which I had been taught, and I knew not how to set about fulfilling them. I heard, with mingled emotions of terror and delight, vivid descriptions of scenes at the Judgment; and thrilled with awe under sermons on the danger of grieving the Spirit, the untold horrors that await the doomed soul. The first exhibited a fine pageant, the last set forth a fearful venture; but I could not realize a personal concern in either.

Summer and winter — in hot days when green leaves cast flickering shadows, in cold ones when the brightness and warmth were within, the blank dreariness without — it was ever the same: there were always two worlds, — one the preacher's, between those four walls and the lids of the Bible; the other, that equally mysterious one of sun and sky and earth. Sitting in a corner of our pew, my eyes fixed on the minister, my fancy made the red curtain behind him a background on which it painted its own pictures. That brilliant, festooned piece of cloth seemed endowed with conjuring power, as over it there trooped knights in armor, processions of pilgrims, or terrible lions and giants, all belonging to one world, — this separate religious realm of my imagination. How strangely, sometimes, sentences of the sermon fell, with a sort of oracular emphasis, among my fancies; bringing back my startled thoughts to the preacher and his theme, scattering my phantoms hither and thither, a panic-stricken host. Or an involuntary glance, at sun and sky and clouds, through the long windows, dissolved the spell, with hints of my other world and its wonders.

But daydreams, fancies, the grand, dramatic representations, were only the lighter material on which this difference impressed itself. Beyond the church walls, and outside these tangible influences, the realms of religion and nature seemed ever to oppose each other.

There soon came a time when the awful problem of life pressed closer, and the tremendous issues presented by my creed stood forth in fearful distinctness. I did not, however, child as I was, make the mistake of confounding the emotion thus excited with conviction or repentance: even then I knew it for the blind terror and despair it was, — as something which caused me to regard this world and its inhabitants as the scene and instruments in a hazardous game, of such proportions, and with stakes so fearful, that it were better a thousand times never to have been, than to be involved in it. The whole matter concerned outward risk, was utterly apart from inward need, and as far removed from any remorse or even dissatisfaction.

I well remember, also, that this period included my first doubts and objections concerning doctrines. On a bright autumn after-

noon, while visiting a relative, as I stand by my mother's side, while she and other grown-up persons discuss matters entirely foreign, I realize with the suddenness of a lightning flash, the question, "What of the heathen?" I experience anew the impression produced by this first doubt of the justice of God's dealing with men. I ask myself, over and over again, how can it be? how can these millions live and die in darkness, in helpless ignorance, then sink to tortures and despair for ever, if God is just? In the face of that assertion, that all doubt (in one direction) springs from the disposition of the unrenewed heart to cherish unbelief, I know that I tried resolutely to silence questions and objections. I readily esteemed them the offspring of depravity and hardness of heart; and, instead of fostering them, I labored earnestly to harmonize the demands of justice, as I understood them, with this method of fulfilling them.

I had never heard a sermon from any but the expounders of my own faith; and up to this time I had not listened to conversations on religious matters that could have suggested doubts, nor read a book or newspaper which advocated liberal sentiments in religion.

After a time, the various occupations and the new interests, which crowd upon the opening life, thrust aside the great problem: its consideration was postponed, and, before it could be again taken up, phases of real personal interest ensued.

Few nervous persons can read, or hear detailed, the symptoms of any form of disease, without beginning to notice similar alarming tokens in themselves. Few individuals are reared under sectarian influences, who do not, sooner or later, find in themselves the effect of this bias of early education. Children taught to expect the occurrence of certain emotions, and surrounded by the machinery to produce them, are almost sure to go through the phases of feeling prescribed by their sect: so much of them, at least, as may receive the stamp of genuine conversion.

I come now to such a period of personal exercises.

A revival was creating excitement in the community; and I commenced a regular attendance on the meetings, because every thing relating to the new life of the soul possessed deep

interest: but for some time I realized no direct concern. The preacher was receiving welcome and attention from churches which had hitherto held themselves above scheming in the matters of anxious seats and special prayers for individuals. Now the entire machinery for awakening sinners was in progress. Meetings were held by daylight, but evening was accounted the important season. As the short winter day closed in, church members by hundreds assembled in the vestry of the house where the service was appointed, to pray for blessings on that night's exercises. While this preliminary meeting was in progress, the church itself was being crowded with young people, the older ones coming from the vestry and getting places as they could at a late moment. Then came a sermon, whose beginning was calm and moderate, increasing in passion and intensity as it neared the close; when this was reached, the audience were asked to remain in their seats and to sing a hymn; during the singing all who desired to seek salvation were affectionately entreated to rise and go into the vestry, where the preacher and other ministers would come and speak with them. This request was always complied with, by some two or three hundred persons, generally more than the place could conveniently hold. Here the inquirers, as they were called, were urged, warned, threatened, according to the disposition of the speaker, to repent and come to Christ without delay.

Against a mountain weight of inward opposition, I joined myself, at the first, to those who by an outward movement testified anxiety concerning their present state. I well remember that, on that particular night, the exhortation was based on words which had always seemed the most awful in the whole Bible to me: —

"Because I have called and ye refused, I have stretched out my hand and no man regarded, therefore I will laugh at your calamity, I will mock when your fear cometh."

Divine tenderness and love changed to hatred and scorn; the human spirit, abandoned of its God, left *alone*, — what language could fitly express the horror of such a possibility?

The first step taken, the following ones are easy. After once putting myself in the position of an "inquirer," it cost less to

go forward than to turn back. About this time I was able to face and perform a long-neglected duty; and there followed immediately such peace and satisfaction, that I readily fell into the common error of confounding causes, and accepted the rest and comfort for just what the revivalist would have termed them. I had no guide to the interpretation of mental phenomena; and therefore no idea of the relation which the successive phases bore to each other. Still, as the excitement wore off, I could not help wondering that I had not realized those exercises of mind which were represented as indispensable to conversion.

I was assured that experiences varied, that spiritual exercises do not always follow what would seem the natural order, &c. After a time, deferring to the judgment of others, I came to regard my experience, with all its deficiencies, as genuine, and was persuaded to unite myself with the church. There is, of course, less of shrinking when one's religious exercises have once become common property. The act is expected; the public profession excites less comment than its non-performance; and there is a degree of enthusiasm in connecting the earthly contract with what it symbolizes. While here, before men, the convert renounces the ways of sin, and avows his faith in Christ as a Saviour, the covenant is being ratified in heaven, with angels and saints as witnesses.

To my surprise and grief, there came no increase of comfort from the communion and fellowship of the church. As the excitement waned, I realized a broad difference between myself and my brethren. Among the most vital of their exercises seemed joy in the person of Christ; gratitude to him as a deliverer from sin and despair; grief, mingled with tender affection, at the contemplation of his sufferings; delight in the nearness of access to him, and in the prospect of dwelling in his presence for ever.

These emotions I had never realized. And though I endeavored to persuade myself, that delight in the works of nature; the solemn, yet joyful moods, when "Every common bush" seemed "afire with God;" those seasons in which, lifted above all sordid considerations, I could only feel adoration and perfect trust, — that these were evidences of a mind renewed by the

spirit, yet I was obliged to confess that these were no new apprehensions. It was impossible to cheat myself: the two worlds opposed each other still.

Every celebration of the communion found me occupied with the same questions: I came to dread the approach of this rite as I would that of a great calamity. I could not talk to the minister or elders about my perplexity, without being made the object of remark and inquiry; and I had not yet found courage to breathe a word of the matter to my most intimate friends. At this juncture a tract, addressed to unconverted church members, fell into my hands. I read it eagerly, and, finding its descriptions fit my case, I at once accepted all its deductions as applicable to myself. I had yet to learn that true premises may be forced to yield false conclusions.

Though I believe myself to have been deceived as much as my advisers, I yet regarded the act of uniting with the church as a great sin; and that its commission did not fill me with terror and anguish, was convincing proof of a heart yet dead in sins.

By the light of religious biography, I began to examine microscopically every mental emotion, bringing all past and present feeling to the same test. I longed to experience the distress, which I again regarded as an indispensable forerunner of conversion. My earnest cry was for repentance; but the sorrow, so earnestly longed for, I failed to realize. I consulted my oracles, the biographies, and learned that I was passing through a most critical and dangerous period; that, such an opportunity once lost, the soul is abandoned of the spirit; and, unless the subject of a miraculous awakening, it is henceforth dead to all gracious influences, and lost for ever.

My examples had found, in many cases, that the grace they sought came not because they had been holding to some idol: while they kept any thing from Christ, he would not give his blessing. At once I began searching for the idol I was cherishing, and of course found it. For a long time I had promised myself a new occupation, which should bring into exercise powers which I fancied myself to possess. This scheme must be the obstacle that stood between me and good. The reflection

that the plan was for a perfectly innocent employment, was nothing: God demanded a sacrifice; it did not matter the nature of the offering, so he did but call for it.

At last I yielded, abandoned my cherished project, at the fancied requisition; but the realization of and sorrow for sin did not come. The present seemed only a repetition of a former phase of my experience. Some verses of a hymn I knew were continually running in my mind, and contributing to emphasize these warnings: —

"There is a time, we know not when,
A point, we know not where,
That marks the destiny of men
To glory or despair.

The conscience may be still at ease,
The spirits light and gay;
That which is pleasing still may please,
And care be thrust away.

But on that forehead God has set
Indelibly a mark
Unseen by man; for man, as yet,
Is blind and in the dark.

He knows, he feels, that all is well,
And every fear is calmed;
He lives, he dies, he wakes in hell,
Not only doomed, but damned."

Fortunately for my sanity, outward circumstances, that could not be put aside, pressed me with new cares, postponing all merely personal interests. But let the mind once be exercised on any subject, and it does not relinquish its grasp till *some* disposal is made of the matter. There is an unconscious operation, while the question is apparently put away; and the problem is never taken up just where it was left. When, after a long season of foreign anxieties, I reached a breathing space, and was able to consider once more my relation to religion and the church, I could not see them from the same standpoints. No argument had been used; but I soon became aware that some of the harsher elements of the creed which had oppressed me had

fallen out of the circle of belief. And this became more clear and certain while I listened to a series of discourses on the propositions of the Westminster Assembly's Shorter Catechism (discourses intended to explain and confirm the doctrines of that formula).

And now I realized my position in the church, but not of it, with new emotions. To be addressed as a worthy and devout believer, while I desired to be one and was not, was bad enough; now it was degrading and intolerable. I opened my mind to an esteemed friend in the church, and asked counsel. This came, as I might have foreseen, in earnest entreaties against harboring doubts; the necessity of regarding all such as the suggestions of Satan, that must certainly vanish if the doubter sincerely desires to know the truth. There is, as one has remarked, only this estimate made of such cases, — the Orthodox believe theirs to be the only truth; they hold that God will bestow it on all who anxiously seek to be enlightened; so any seeker who finds other than their truth, cannot have been in earnest.

There is great stress laid on the solemnity of a first communion; but I believe there are many persons who have realized the act of turning away from that ordinance, for the first time, as by far the more significant and impressive. No enthusiasms, or sense of dramatic fitness help to encounter the curiosity and censure which is sure to confront one then. But such a step is a soul's earnest protest against the idolatry of the letter, and its strongest assertion of the sacredness of human personality.

I pass over the record of long conversations with the pastor and elders of the church, with subsequent attempts and failures to obtain a release from self-assumed obligations. There exists no provision for such release; the churches may excommunicate, but they cannot dismiss doubters. The pastor of this church held conscientious scruples about excommunication, save for moral delinquency. An indefinite suspension from church obligations and privileges I at length obtained.

Mine was the common story of extremes: from rejecting blasphemous imputations on the character of God, straight down the destructive phases of thought. What was to keep the structure of belief from falling, when a pin had been removed?

Calvinism is a finished system; no end of labor has been bestowed, and it is complete, — every stone in its place; but not one will bear being tampered with: remove one, and the whole edifice totters.

Up to this time I had no acquaintance with persons of liberal faith, and no notion of the books which could help me. The Bible was the fountain whence the Calvinistic scheme was drawn; my chief desire was to see its claims dishonored. Of all laborious mental processes, the dissociating old meanings from texts and phrases, and the giving to language its liberty, seem to me the slowest and most difficult. So far as words are concerned, there must be "depolarization" or rejection.

But help did come: slowly, and as the doubts had arisen; out of brief, suggestive fragments, with long intervals between. One Sunday, in a Universalist church, I heard the first helpful word. Here, for the first time, I listened to a brave demand for honest life and thought. This stranger dared arraign men as cowards, who regarded safety for their souls or ease for their bodies before truth and duty.

But it is impossible to detail in order the points by which liberal religion has revealed a new world to me, — one world, — contrasted with the two that were set over against each other.

First was the solitary effort of mind to combat some monstrous proposition; then a sermon, or some passages in a lecture or review, gave hints of deep, universal truths yet to be apprehended. I began to have some trust in consciousness; and to estimate the vicious jugglery which affects to toss the immutable principle of justice, and to exhibit it as sovereignty or tyranny at will. I saw that the absolute nature of a transaction was certain; that transfer or substitution of guilt or merit was, therefore, impossible. But how to find the sharp lines that separated outward and inward authority; how men are saved, and the real meaning of salvation, — were among the unsolved problems still lett on my hands.

The greatest help, and what has seemed the clearest light, in this direction, came at length from the writings of James Martineau.

How the soul found what it had long blindly sought; how the

person of Jesus became real, as his humanity was restored; how God works to educate and uplift man, and how he seeks ever to make sweet, tender relations with the human spirit, — I cannot repeat in the order of their unfolding.

Stripped of frippery and superstition, the new birth is at once the simplest and the greatest fact in the life of man. Born into the natural world, man comes to know the things of sense by actual contact. Born of the spirit, his higher nature comes directly to know invisible realities. The soul *feels* what it had only heard about. The relation of itself to God becomes a recognition; a knowledge, in place of an opinion. Then the questions of place and duration, with those of destiny, — general, not less than individual, — give way to far different considerations. One breath of the immortal life is worth all arguments for immortality. Fears about the future came from narrow and unworthy estimates of the divine character: when the human soul once realizes the absolute perfection, it can believe in the certain triumph of love over every form of evil. When it loses its own littleness in the infinite immensity, it parts with all concern as to present and future issues. How to live the blessed life; how to constrain temperament, condition, and circumstances into helpers; and how to inoculate others with desires to realize the beautiful possibility, — are the aspirations which take the places of the old distrust and fear. It seems impossible to me to find, in a small compass, any clearer and sharper antithesis than these two expressions of Paul offer to the old estimates of religion: "When it pleased God to *reveal his Son in me*," — over against barriers of external authority; and "God was in Christ, *reconciling the world unto himself*," — opposed to the notion of propitiating the Father.

But as there can be no closing up of any spiritual dispensation, so there can be no completed individual experience. If any genuine impulse has been communicated to the highest faculties of man, it must continually reveal larger possibilities, and hint of wider relations.

Liberal Christianity is teaching these two lessons against bigotry and conceit: first, to discern truth amid error. Thus there is something real and vital underlying the doctrines of

election and vicarious atonement; there is even a truth in the monstrous requirement of the New-England fathers, that to be saved, one must be willing to be damned. And then there is more than one passage from narrowness to liberty. Some minds find the old statement expand to the growing need of the spirit; the horizon broadens as the soul aspires; and they are not constrained to break outwardly with the letter of their faith. But to many it is light, breaking out of great darkness, that shows the meaning of religion, the recognition of the spirit's oneness with its Life, the realization of the ineffable, tender relation of the Father to his child, and the necessary inference of the identification of each man with his brother. Only then can man be ready for his work; for till then he is ignorant of his high privilege in being a worker with God; only thus can be communicated to him the "enthusiasm of humanity."

THE UNITARIANS OF HUNGARY.

The following communication has been received just in time for publication in this Journal. The delay of its bearer in England prevented its reaching us sooner. We should be glad if we could give, along with the letter, some account of our valued missionary's visit among our Hungarian brethren; but the necessity of going to press forbids. Mr. Dall's statement of what he saw and learned of the Unitarians in Hungary and Transylvania tends even to increase the feeling of interest and surprise which will be generally awakened by the facts recited in the letter itself.

From the Consistory of the Hungarian Unitarians to the Unitarian Christians of the United States of America, through the American Unitarian Association, Boston, Mass.

Dear Brethren in the gospel of Christ, We are enjoying the unexpected pleasure of a visit from our friend and

brother in faith and love, now on his way from Calcutta to Boston, the Rev. C. H. A. Dall, A.M., your missionary to India. He has done well to visit Clausenburg to bring us from you greeting and encouragement. We seize this as a favorable opportunity of sending to you, our American brethren, through him our most cordial greeting and good-will.

You are well aware that Unitarian Christianity has followers in Hungary and especially in Transylvania. Unitarianism has been known here since 1568, and we are about to celebrate its triennial anniversary by a general Synodical meeting of our clergy and laity on the 30th and 31st of August next. Though we have, during these three hundred years, been exposed to many vicissitudes and trials, yet more than 50,000 Unitarians of us to-day confess the Unitarian faith. Besides 106 congregations, we have a college and theological seminary here at Clausenburg, which is also the home of our Bishop and the seat of our Consistory. Besides this, we have two preparatory high schools (gymnasiums) and day-schools connected with each of our congregations. In these schools we have about 5,000 students and learners. Education and all matters connected with our churches are freely managed by a supreme Consistory or Synod, consisting of ministers and lay members. The government has only the claims of supervision.

Of all these, however, the Rev. C. H. A. Dall will make you more familiar in detail, as we made known to him our condition, during his stay among us. By this letter we desire to give expression to that wish. May God give us success in establishing a cordial fellowship between you and ourselves, like that which we have enjoyed for some years with our English Unitarian brethren! We are in continual correspondence, and inform one another of our more interesting movements. We are especially favored in being able to send regularly a young man to London, for a two years' stay, to complete his collegiate life in Manchester New College. By this personal intercourse the ties are greatly strengthened which bind us together as one religious brotherhood.

It is a pleasant duty to recall the fact, that a fraternal intercourse was opened between America and Transylvania in 1891.

The desire of co-operation came to us from you at that time, by letters from the Rev. Henry Ware, Jr., and the visit of an American brother, Rev. G. Summer. In 1831, a Hungarian Unitarian, the late Mr. A. Farkas, visited the United States; and there, among others, he became acquainted with the Rev. H. Ware, Jr., then Secretary of the American Unitarian Association. From him, he learned the condition of American Unitarianism and made it known to us. Mr. H. Ware, Jr., wrote us two letters, one dated the 14th of November, 1831, and the other the 1st of December, 1831. The first was addressed to Mr. Farkas, the second to the Rev. David Molnos, a professor of our college at Clausenburg. In both these letters, Mr. Ware invited correspondence between the Unitarians in America and Hungary.

We regret that this correspondence was never followed up. Our records show that an American Unitarian minister, the Rev. G. Summer, visited Clausenburg; but we do not find that the correspondence went any farther.

It is now our hope and pleasant duty to renew our former intercourse. The works of your eminent men, and among them of Dr. Channing and Theodore Parker, are read with pleasure here; and these move our hearts towards you in salutation and cordial affection. As Unitarian Christians, we especially congratulate you on the liberation of your four millions of slaves. We thank God for your early protest, as a body, against the great national sin. We welcome your broader and broader catholicity of organization, including all free Christian churches throughout the world. We also rejoice in the largeness of the sacrifices for the cause, seen in your greatly increased contributions for the spread of our holy faith. We rejoice with you in all these efforts to establish the kingdom of God upon earth, of which we were frequently hearing through the "London Inquirer," and of which our friend, Mr. Dall, is giving us a more familiar and intimate knowledge. The day may come when we, too, will be able to show more palpable results of our endeavors to establish a pure gospel; though up to this time we have been obliged largely to confine our efforts to self-defence. Rarely has Unitarian Christianity made its voice distinctly heard in this country without provoking the attacks of its opponents. Our first emi-

nent preacher, Francis David, came boldly forward only to be repulsed and thrown into prison in 1579, where he died. In spite of our protecting and securing laws, the funds raised, from time to time among us, have been plundered and snatched from us by despotic power. Though from the time of King John Sigismund, in 1568, the government made Unitarian Christianity one of the four religions of the realm, yet, since 1800, the profession of our faith has been a disqualification for any lucrative office. In such circumstances, therefore, we have been able to do little more than to take care of ourselves.

In 1848, with the agitation that then prevailed, there arose in our hearts the hope of a better future. Our exultation was short. That victory gained us the sympathy of thinking men in Europe and America; but it has been followed by a sad period of decline, under the exactions of absolutism. There were no effective religious movements; and the utterances of a free, Christian spirit were prohibited. Just now our horizon brightens. At least, we have a national government. It is true that this government has, under great difficulties, assumed the administration of our laws and constitution; and the people can hardly expect much more at this moment. We rejoice to have a national government, and in that we place our best hopes for the future.

We beg you not to forget that you have brethren in Hungary. Be so kind as to prove, in some way, that our earnest message has touched your hearts. Favor us with a reply to our letter. We will hope that our brother, Mr. Dall, will supply any deficiencies, and succeed in convincing you that your not distant friends and brethren in Hungary deserve your thoughts and prayers and kindly co-operation.

Again, we pray you as brethren to accept our most cordial greeting. We remain, dear brethren, your brethren in Christ,

Alexius Nagyn de Kal,	Samuel Brassai,
Laurentius Miko,	Aron Berde,
Ludovicus Nagy,	Dominik Simen,
Joannes Kriza,	Moses Pap,
A. Buzogany,	J. Ferencz,
Gregory Benczedii,	Antonius Thorani.

Clausenburg, the 20th of May, 1868.

Before it was known that this letter was on its way, or that Mr. Dall had visited Hungary, the Executive Committee having heard that the Unitarians of that country were about to celebrate the three hundredth anniversary of their Church, requested Rev. Dr. Hedge, then in Europe, to represent this Association on that occasion. And lest he should be prevented from attending, the Secretary, on behalf of the Committee, sent the following address, which is here given, simply that it may be understood what are the relations between us and that sister Church: —

Boston, Mass., July 4, 1868.

To The Bishop and Members of the Unitarian Consistory of Hungary.

Christian Brethren, — On behalf of the Executive Committee of the American Unitarian Association, permit me to extend to you our cordial greeting, and to express the deep interest which we feel in your approaching tercentenary celebration. To us, in this young republic, the period of three hundred years seems to represent a vast epoch. It reaches far beyond the date of our earliest existence as a people, and we regard with profound veneration your institution which claims so ancient a history.

But it is not mere antiquity which makes your history so interesting to us. 1. We remember, besides, with rejoicing, that long ago your Church possessed equal political rights with other established churches, having secured that place and recognition which in other nations are even now denied to the Unitarian name; and so that to Hungary belongs the honor of having anticipated the advancing liberal sentiment of other nations of Christendom.

2. We remember also, with heartfelt sympathy, the struggles through which you have since passed, when in more recent times your liberties have been assailed. When we contemplate these, and recall your earnest adherence to your cherished faith, our own trials seem small, and we feel impelled by your example to more earnest effort than we have yet made.

3. And now we look with satisfaction at the brighter prospects which open before you. We congratulate you on the hopeful circumstances under which you begin this new period in your history. We extend to you our right hand of Christian followship. We shall gladly co-operate with you, if in any way we can combine our efforts with yours in this great cause, to which both you and we are pledged.

We do not know whether there is any way in which we can be of service to you, or can participate in your labors; and yet we venture to make one suggestion. We know how much your literature has done for us. The writings of the "Fratres Poloni" still have a place in our libraries among the most valued of our theological treatises. And we shall be glad if we can make some return for what we have thus received, by sending to you the thoughts of our own best writers. It has occurred to us that it may be of some service if we should translate into various languages of Europe the writings of Dr. Channing and other authors; and we would respectfully ask of you whether it is likely that such a work would contribute at all to the success of our cause in your country, and whether you could circulate such writings if we should send them to you. Our proposal would be to issue a selection of tracts for gratuitous distribution in the Hungarian, German, and Hebrew languages; believing that this interchange of thought might be not without its use. Of course, you know vastly better than we whether this would be helpful; and we should therefore rely on your judgment as to the expediency of such a work. We shall be very glad also to send to any of your ministers who desire it, a copy of the Monthly Journal of our association, which gives an account of the progress and the activities of our denomination in America.

But, whatever may be done in this direction, there is no hesitation as to the heartiness of this greeting which we send to you on this interesting occasion. May the coming years realize by their great harvest of ripened fruits, all the expectations of the three centuries of faithful toil; may the triumphs of liberal Christianity be, through your labors, the source of blessing to your land.

Very cordially and respectfully yours in the spirit of Christian brotherhood, CHARLES LOWE, Sec. A.U.A.

LETTER FROM REV. DR. HEDGE.

We have received, since this Journal was prepared for the press, a letter from Rev. Dr. Hedge, dated Paris, Sept. 13, 1868; and though it is too late to publish it in full, we give a portion of it.

After explaining the circumstances which made it impossible for him to accept the commission of the Executive Committee of of the A. U. A., requesting him to represent the Association at the tricentennial anniversary of the Unitarians of Hungary, he writes, —

"You will allow, I think, on the showing of this statement, that I am not to be blamed for not complying with the request of the Executive Committee; but you will believe me also when I tell you that it cost me a struggle and a pang to forego the project. . . .

"I have one thing more to say before I fold this sheet. I attended a meeting this morning at the American chapel, and heard there a sermon which made me very earnestly desire that liberal Christianity might be represented by some competent preacher in this vast city, the resort of so many thousands of our countrymen, a fair proportion of them, no doubt, of the liberal faith or liberally inclined. The sermon I heard was a doctrinal one, presenting the dreariest Orthodoxy, or rather Calvinism. Total depravity was insisted on with vehement emphasis. I grieved as I looked around, to think that a congregation of some four or five hundred, whom devout instinct or devout habit had drawn to this chapel, should have their good sense and good feeling so abused, their religious faith so imperilled. Dr. Chapin, of New York, who was with me, agreed that our two denominations might, by united effort, support a liberal preacher here for a part of the year, if not for the whole. It is certainly missionary ground. Perhaps the Unitarians of England would unite. I submit the matter for your consideration. Meanwhile, if occasion favors, I shall make some inquiry as to the feasibility of the thing. Very sincerely yours,

"Fred. H. Hedge."

NEW PUBLICATIONS.

Essays, Philosophical and Theological. By JAMES MARTINEAU. Boston: William V. Spencer.

This is the second volume of the series of Mr. Martineau's miscellaneous writings which our American publisher is offering us in the handsome style which characterizes his publications. The papers in the present volume relate to philosophical subjects. Some of them were written twenty years ago, but they are upon topics of abiding importance, and, as originally published, they came to the notice of very few readers in this country, so that the volume is essentially new. The high esteem in which Mr. Martineau is held among us makes it needless for us to do more than call attention to the book. Every one will know that in the treatment of these subjects he will find that same combination of delicacy and strength, of sweetness and brilliancy, of clearness and magnificent eloquence, of calmness and prophetic glow, which mark all Mr. Martineau's utterances. We regret that he could not have come in person in answer to the invitation of the Council of the National Conference. But next to the welcome we should have accorded him, is our welcome of these his matured thoughts. — ED.

Plain Thoughts on the Art of Living. Designed for Young Men and Women. By WASHINGTON GLADDEN. Boston: Ticknor & Fields.

We can commend very heartily this little volume. The fifteen essays that compose it, treat of some of the most important and practical interests of life. The tone is healthy, and the style vigorous and atractive. — ED.

Sacred Poems. By N. P. WILLIS. New York: Clark & Maynard.

We hardly know how much of our pleasure, in looking over these poems, is due to early association. Moreover, there is a sameness in the tone and versification which would perhaps tire one in reading long. But, taking any one of the poems separately, our old enjoyment is renewed. While not marked by originality, they are full of solemn feeling, often of pathos, and sometimes they rise to grandeur. The book is exceedingly tasteful in its appearance, and the illustrations are fine.

"*What Answer?*" By ANNA E. DICKINSON. Boston: Ticknor & Fields.

A story designed to illustrate and to rebuke that prejudice against color, which the events of the last few years have done so much to dispel.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Sept. 14, 1868. — Present: Messrs. Eliot, Kidder, Padelford, Smith, Cudworth, Livermore, Metcalf, Reynolds, Shippen, Ware, Cobb, Crosby, Kennard, Lyman, Fox, and Lowe.

The Committee on Publications reported, that books had been granted, in response to applications received, to the library of Le Grand Institute, Iowa, and Public Library, Burlington, Iowa.

They also recommended the following appropriations, which were voted: $500 for advertising the Association's publications, especially the forthcoming Translation of the New Testament; $150 for the publication of tracts designed for seamen, such as might be procured and approved by the Committee; and books to the value of $500, to be placed in the hands of Rev. Frederic Huidekoper, of Meadville, Penn., for gratuitous distribution among ministers of other denominations.

The Committee on the New-England States submitted a report, received from Rev. J. G. Forman, of missionary work done in New Hampshire; and recommended appropriations as follows, which were voted: $100 to the Society in East Marshfield, Mass., to aid in supporting preaching one year; $500 for purposes of missionary work in Essex County, Mass., under the direction of the Essex County Conference; and $450 to the Society in Ware, Mass., to aid in rebuilding their church (recently destroyed by fire): it being that portion of the contributions of the two societies in Worcester, which they had requested, if agreeable to this Board, should be thus appropriated.

The Committee on the Middle and Southern States presented a report, in which they recommended the establishment in Washington of a normal school, designed for the training of young colored men and women of superior ability, and fitting them for teachers or preachers, or other positions of usefulness. They propose that the work of organizing and directing the school should be intrusted to Miss Amy M. Bradley, with the co-

operation of Mr. J. R. Fletcher, and such other helpers as they might select. By an arrangement made with the Soldiers' Memorial Society, Miss Bradley, besides doing this service, would also superintend the work in Wilmington, N.C., organized by her during the last two years, giving to that one-half of her time; the Association and Soldiers' Memorial Society engaging in it jointly, as heretofore.

The report of this Committee was adopted.

The Secretary presented the following report: —

"At the meeting of this Board in July, I was requested to submit some plan for increasing, or making more pronpt, the contributions of our churches. Having considered the subject with the care which its importance demanded, I am fully persuaded that the backwardness on the part of some of the churches does not come generally from an unwillingness to do their share of the work, but is mainly owing to want of efficiency in the methods of collection and appeal. In some instances, the success of well-organized methods has been so very marked as to warrant the most confident expectation of regular and liberal support from the churches, provided these or similar methods can be made general and energetic. The work of a few of the Local Conferences in this direction may be especially referred to. In one of them (the Conn. Valley Conference), every society included within its organization promptly paid in, for two successive years, the full sum assigned to it by the Committee of the Conference as its reasonable share.

"It is not likely, however, that any one method can be devised, which will succeed permanently, or be recommended with confidence as in itself superior to others; and I have attempted only to make some suggestion for this present time.

"1. First of all, I would advise that the organized co-operation of the Local Conferences, in this matter, be recognized and encouraged, and that it be relied on with increasing confidence; and that whatever additional methods be adopted, they be formed in cordial conjunction with the Conferences.

"2. But there is need of much effort, both to *energize* the action in these Conferences, and to co-operate with them in their appeals to the churches; and it seems to me advisable that some

person qualified for the work be appointed who shall give, say three months (as Dr. Stebbins did four years ago) to this service. The meeting of the National Conference makes this a peculiarly fit time to begin such an effort. There is reason to suppose that this Conference will result in awakening new earnestness in our whole denomination, as it makes known the opportunities, and the obligations, of the friends of our liberal faith; and if such man could immediately thereafter press the claims of the Association, and vigorously take advantage of the increase of interest, it would probably be of great effect.

"The Council of the National Conference have consented to have this subject of the needs of the Association, and methods of raising money for it, brought prominently forward at the meeting in New York; and I would propose, in accordance with what has been said, that Rev. John F. W. Ware be appointed by this Board for a three months' service, in raising our money for the year; the expense of such an appointment to be borne by this Association."

After the reading of the foregoing report, it was unanimously voted to invite Mr. Ware to engage in the work of raising money for the Association, as recommended therein.

The Board then adjourned to Monday, Oct. 12.

INTELLIGENCE.

The Sailors' Library and Reading-Room, established at Tisbury, Mass., through the efforts of Rev. Daniel W. Stevens, pastor of the Unitarian Society in that place, and missionary of the American Unitarian Association, to the sailors in the harbor of Holmes' Hole, was dedicated on Tuesday, Aug. 27. Rev. Ezra S. Gannett, D.D., of Boston, opened the exercises with prayer, and addresses were made by Rev. Daniel W. Stevens, Moses Brown, M.D., of Tisbury, Rev. Charles Lowe, Secretary of the American Unitarian Association, Hon. Mr. Spaulding, M.C., of Ohio, Rev. Dr. Gannett, Capt. Eldridge, of the schoolship "Massachusetts," and others.

The Worcester Conference held a meeting at Templeton, Mass., beginning Tuesday evening, Sept. 1, and continuing through the following day. A sermon was preached Tuesday evening by Rev. Rush R. Shippen, of Worcester, and addresses followed from Rev. John F. Moors, of Greenfield, and Rev. Samuel H. Winkley, of Boston; the devotional exercises of the evening being conducted by Rev. Edwin C. L. Browne, of Bolton, and Rev. William G. Scandlin, of Grafton.

Wednesday morning, a meeting for conference and prayer was held, conducted by Rev. George S. Ball, of Upton; after which the regular sessions of the conference commenced; Hon. Phineas Ball, of Worcester, the President, occupying the chair. After prayer by Rev. John B. Beach, of Barre, the President opened the discussion with an essay on "Co-operation of Lay Labor necessary to promote the Objects of the Conference." The essay was followed by remarks by Rev. Rush R. Shippen, Rev. William G. Scandlin, Rev. John F. Moors, Rev. George S. Ball, and others.

At the afternoon session, the discussion of the morning was continued by Rev. Charles Lowe, Secretary of the American Unitarian Association, Rev. William S. Heywood, of Hudson, Rev. Charles H. Wheeler, of Winchendon, and Rev. Samuel H. Winkley, of Boston; and the Conference then adjourned.

The Channing Conference held a meeting in Newport, R.I., on Wednesday, Sep. 9; Capt. Timothy Gordon, of Taunton, Vice-President, occupying the chair. The exercises were opened with prayer, and then, after a few introductory remarks, Mr. Gordon called upon Rev. Daniel W. Stevens, of Tisbury, to give an account of the work he had been doing there, in organizing a church, and establishing a sailor's library and reading-room. At the close of Mr. Stevens's statement, remarks were made by other gentlemen, and then the following resolutions were adopted: —

Resolved, That this Conference regards the labors at present carried on at Holmes' Hole, Tisbury, by Rev. Daniel W. Stevens, with the utmost interest, as promising practical results of great importance, and beneficial influence to those for whom they were designed.

Resolved, That the treasurer be hereby authorized to pay to Mr. Stevens the sum of three hundred dollars in aid of the mission in which he is engaged.

During the sessions of the Conference, various subjects were presented for consideration, and were discussed; the result being the adoption of the following resolutions: —

Resolved, That the Union for Christian Work, established in Providence, has the cordial sympathy of this Conference; and it is recommended that similar organizations be formed in other places, where there is need for special effort in behalf of those classes of our population which are not subject to the immediate influence of the Church.

Resolved, That the Sunday-school is to be considered the nursery of the Church, and this Conference recommend to superintendents in their addresses, and teachers in their instructions, that they impress upon the minds of their pupils the importance of the Church and its observances as valuable and effective helps in the *culture* of a Christian character.

Resolved, That, in the opinion of this meeting, it is desirable that more time be given to the instruction of children, by omitting one of the customary services, and substituting therefor the session of the Sunday-school, in which the congregation should be more generally engaged.

Resolved, That this Conference is sensible of the need of well and thoroughly trained ministers of our faith, and hereby pledge the sum of one hundred dollars annually, for the purpose of aiding such students in theology as the Committee on Theological Education shall recommend; and hereby authorize said Committee to draw upon the Treasurer for the amount.

The exercises of the conference closed with a sermon in the evening, preached by Rev. Arthur M. Knapp, of Providence, R.I.

The Plymouth and Bay Conference held its quarterly meeting in South Scituate, Mass., on Thursday, Sept. 10; Hon. James H. Mitchell, of East Bridgewater, the President, presiding. After prayer by Rev. Francis C. Williams, of East Bridgewater, and a statement from the Secretary, Rev. William H. Fish, of South Scituate, the following resolution was offered by Rev. Joseph Osgood, of Cohasset: —

Resolved, That we heartily commend to our societies the new Hymn and Tune Book, and recommend to the officers of the American Unitarian Association to publish an edition in larger type, without the music.

This resolution was discussed, and then referred to a committee, consisting of Rev. J. G. Forman, of West Bridgewater, Rev. T. P. Doggett, of Pembroke, and Rev. John D. Wells, of Quincy, with instructions to report at the next meeting.

Rev. John D. Wells offered the following resolutions: —

Resolved, That this Conference be represented at the National Conference by two delegates.

Resolved, That we earnestly recommend that each society in this Conference send delegates to the National Conference.

These were both unanimously adopted, and Hon. James H. Mitchell and Rev. William H. Fish were chosen as the delegates of the Plymouth and Bay Conference.

Mr. Edward A. Horton, a graduate from the Meadville Theological School in the last class, has accepted a call from the Society in Leominster, Mass.

Rev. Daniel M. Reed has resigned the charge of the society in Rockford, Ill.

Rev. Clay McCauley, of Detroit, Mich., has accepted a call from the society in Rochester, N.Y.

ACKNOWLEDGMENTS.

1868.			
Aug. 19.	From	Hon. J. M. Williams, New Bedford	$10.00
22.	„	Society in Cohasset, including life memberships for L. N. Bates and C. Merriam . . .	63.00
22.	„	Mrs. I. Mansfield	1.00
31.	„	A Friend, for publishing Sunday-school books .	15.00
31.	„	Frederic Mackenzie, as annual membership .	1.00
Sept. 1.	„	Society in Portsmouth, N.H.	325.00
4.	„	Misses Thaxter	10.00
9.	„	Society in Grafton	85.46
11.	„	„ in Shirley	45.00
12.	„	„ in Newport, R.I., for "Monthly Journals"	34.00
16.	„	Subscribers to the "Monthly Journal" in Plymouth	15.00
17.	„	Mrs. Mary Evans, Elkton, Md.	10.00
20.	„	Society in Bernardston	69.00